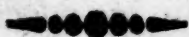


THE

Methodist Magazine,

FOR JANUARY, 1828.



ADDRESS OF THE EDITORS.

IN presenting the January number of the Sixth Volume of the Methodist Magazine to its friends and patrons, we ask the liberty of taking a brief view of the events and transactions which have passed before us, and which may have a tendency to excite our gratitude, and to animate our zeal, as well as to stimulate us to perseverance.

That we live in a very eventful period of the world, seems to be a general impression, especially on the Mind of the Christian community. That agitated state of the civilized and political world, which so convulsed the nations, and was productive of such disastrous results, particularly in many parts of the Old world, has been succeeded by that tranquility which is peculiarly favourable to scientific, moral, and religious improvement; and this political calm appears to be seized upon with no small avidity, by a very great proportion of the Christian and literary world, to extend the boundaries of moral and religious knowledge. By following the impulse thus given to the human mind, the horizon of true science is becoming more and more luminous, and through this perspicuous medium the Sun of Truth emits its quickening and renovating beams over the provinces of the moral world.

One most happy effect of the march of science and religion is, the weakening, and, in some instances, the breaking down, the thorny hedges of sectarian prejudice and jealousy, so that the different denominations of Christians not only look, but sometimes leap, into each other's folds, and partake of their respective pastures, without the danger of contracting a disrelish for their own. And thus the pure streams which water Immanuel's land, instead of being claimed as the exclusive right of one, are considered, like the literal seas, the common property of all, the sects. This friendly intercourse, if it do not degenerate into in-

difference for the distinguished doctrines of Christ, nor produce the fatal spirit of lukewarmness, will not only soften that asperity towards each other so destructive of mutual love and harmony, but also command a powerful influence over the skeptical mind, favourable to the future progress of Christianity.

When we turn our attention exclusively to the religious world, we see much to strengthen our faith, and to animate our hope, but something to humble us, and much to call forth more vigorous exertions. Extending our views to the Old World, we hail with pleasure the gradual progress of Christianity on the scorching shores of *Africa*, the land so long destined to be the sport of European despots, and of American speculation—Even the despised and depraved Hottentots are included in the circle of Christian benevolence. *Asia*, once the cradle of literature and religion, but long since shrouded in the darkness of superstition, and oppressed by the boldest of impostures, is now witnessing the return of gospel light and peace; and although, through the powers that be, and the deep-rooted prejudices of the natives, the labour is great, and the progress of the gospel slow, yet an earnest of future success is already given, by the manifest sanction of the Most High to these incipient attempts at evangelization. The *South-Sea Islands* are echoing with the liberating sound of salvation in the name of Jesus: even *New-Holland*, the depot of the wretched and the guilty, is not forgotten before God; while the *West-Indies*, where the wretched captives from Africa, so often the cruel sport and prey of lordly task-masters, are rallying round the standard of Immanuel.—How long shall the name of COKE,—the zealous, the active, the disinterested COKE,—be associated with those institutions which are instrumental in conveying the Christian's cordial to the depressed sons of Africa! And neither will *Asia* soon forget that the broad ocean, which divides its extended shores from the islands and continents of Europe, entombed the body of the man, who was traversing its waves, to preach Jesus and the resurrection to the deluded sons of Mohammed. Even now, the effects of his exertions are seen blossoming and ripening in the three great quarters of the globe; for while we trace the hasty steps of the "Little Doctor," on the continent and islands of Europe, and follow him to his watery grave in the Indian Ocean, we would not forget how often he floated across the Atlantic to the favoured shores of America, more favoured still on account of his "errands of love."

We mean to make no invidious distinctions. But we could hardly avoid, while our minds were led to Asia, and more especially to the West-India Islands, (such is the association of ideas,) paying a tribute of respect to the man, who had laboured so assiduously to promote the salvation of these outcasts of men, during his active life,—a life so closely interwoven with every missionary enterprize. Other brave souls could be mentioned, whose brows

are decked with an imperishable crown, shining with many a precious gem, gathered from the rubbish of heathenism, which, polished by Christianity, will sparkle with eternal rays of glory. A SWARTZ, a BUCHANAN, with many others, with whom it would be an honour to be associated, might be mentioned, and whose names will be pronounced by each succeeding generation, with an éclat heightened by the inspiring sound of the Redeemer's Name—a name to which they are indebted for all their celebrity, and for all their success in the Missionary cause. And neither will ASBURY, the apostle of America, be soon forgotten by his numerous sons in the gospel, and his many spiritual children.

Recalling our minds from beyond the seas, and surveying the different sections of our own continent, we are not less cheered by looking through the perspective of Missionary operations. Although, as might have been expected, some obstacles have reared their heads to impede the progress of the zealous missionary, yet, by being encountered with that spirit which Christianity inculcates, they will gradually yield to its superior claims, and secure an ultimate triumph to the power of truth. The "mountains shall fall, and vallies shall rise," and thus a "high way shall be opened for our God," even in the barren wildernesses of America. The soul of an ELLIOT, a BRAINERD, appears to animate some of our modern missionaries, and leaping over the hills and vallies, they make them echo with the warning voice, *Repent, for the kingdom of God is at hand.* Even the distant Indian tribes, to whom we owe so much, are listening to the sound of salvation, and are becoming charmed with the beauties and glories of "Immanuel, God with us." The *Osages*, the *Wyandots*, the *Creeks*, and the *Cherokees*, are added to the number of Indian tribes, who are beginning to hail Jesus of Nazareth as the Son of God, and as their Almighty Redeemer. And how wide a field is thus opened for the full display of American philanthropy, and of its missionary enterprize! Surely this wilderness may yet blossom as the rose. The whole of the heathen Tribes, who inhabit our Northern and Western wilds, present an imperious claim, a claim both of justice and of benevolence, upon the combined energies of American Christians, and so loud and commanding is the voice of want, of spiritual ignorance and moral wretchedness, that, to disobey, is to incur guilt and condemnation. But the successful experiment which has been made, of introducing the gospel among these brethren of the forest, seems to be a pledge of future success.

While these encouraging appearances present themselves on the theatre of foreign and domestic missions, how stands the case with us at home? What is the present state of "pure and undefiled religion" within the bounds of Christendom? Perhaps it might be extremely difficult to answer the question with that accuracy which would be satisfactory; but, from the best means of

information we possess, we have reason to believe that true godliness is on the advance. The numerous accounts of religious revivals, published in the various miscellanies of the day, are, we think, sufficient vouchers for the correctness of this opinion. The continual increase of Bible, Tract, Missionary, and other benevolent institutions, while they declare the destitute state of many portions of our country, and loudly proclaim an increase of misery in others, are also sure indications of that enlarged benevolence which forms the peculiar characteristic of the Christian philanthropist. These, with the auxiliary means which are used in subserviency to their ulterior design, cannot but have a powerful effect upon the public sentiment, and will doubtless produce results correspondent to their nature, and to the motives with which they are prosecuted.

These are some of the flattering prospects which are presented through the various publications of the day. And how rapidly are these perspectives multiplied! A *Religious* News-paper, would have been a phenomenon not many years since; but now, the groaning press throws them out in almost every direction. Must not these flying messengers, so far as they are conducted upon evangelical principles, tend to improve the moral taste, to widen and illuminate the horizon of Christian knowledge and experience? If this effect be not produced, there must be some radical defect in the manner of using and applying these various means of literary and religious improvement.

But we have only viewed the bright side of the subject. That we may not deceive ourselves with false appearances, and flatter ourselves that the work is done when it is only just begun, let us look, for a moment, at the dark side. If we cast our eye over the map of the world, we shall find a great proportion of it still held under the iron-hand of religious despotism, and groaning beneath the weight of barbarian ignorance and superstition. Looking beyond the north Pacific Ocean, we behold the extended shores of *Asia*, containing a population of, as is estimated, 500,000,000, who, with the exception of a very few, are cringing to the heavy yoke of the sons of Ali, or tamely bowing to the double-principled god of Zoroaster, or otherwise passively submitting to the imaginary deities of Paganism. And what shall we say of poor *Africa*? Many of its interior regions are rendered so inaccessible to the stranger, that no Christian traveller has been able to explore them. Who, therefore, can tell how thick the darkness, or how deep and widespread the moral misery of those inhospitable regions! Shall we count there 40, or as some say, 150,000,000 of inhabitants? And though its pyramidal cape, where dwell the Hottentots, is visited by the messengers of Christ, and some few other places are included in the circle of Missionary enterprize, yet the great mass of the population of this gloomy quarter of our world, are

either blindfolded by the delusions of Mohammedan imposture, or prostrate before the dumb idols of heathenism.

Among the 180,000,000 inhabitants, the estimated population of Europe, it is said that about 90,000,000 are Catholics, 4,000,000 Mohammedans, 2,000,000 Jews, 36,000,000 belong to the Greek Church, leaving only 48,000,000 for the Protestants. If we turn our attention to our own continent, great in extent, but falling far short in a proportionate population, we shall find much to awaken our sympathies. It is estimated that there are about 35 or 40,000,000 of inhabitants in this Western world; 5 or 6,000,000 of these are Pagans, some are Jews, and the remainder, who profess any religion at all, are Christians. Of these the United States reckon about 10,000,000, most of whom are under the profession of Christianity. "But we have a little sister"—and what shall be done for her when the Lord shall take away her reproach? The Spanish Provinces of South-America, though professedly Christian, must, on account of the protracted struggle for their independence, be in a deplorable state in regard to religion. The "Vials of indignation" appear to be spending themselves on this devoted region of our world; and we cannot but call to recollection the ferocious character of that religion which allowed its adherents to practise such horrid barbarities, as the Spaniards inflicted upon the natives of these lands. O! that the time may speedily come, when it shall no longer be said, "Give them blood to drink for they are worthy." If ever the time shall arrive when the tree of civil and religious liberty shall be seen waving its top and spreading its boughs over this soil, may it not afford a shadow under which the "man of God" may repose, while he announces "Jesus and the resurrection," in life and purity, unto these people?

Calculating in round numbers, we will allow 800,000,000 of inhabitants in the known world; 210,000,000 of these are supposed to be professed Christians, 45,000,000 Pagans, 135,000,000 Mohammedans, and 5,000,000 Jews; so that only about one fourth are nominally Christian. This calculation is sufficiently accurate to shew us what we have to do. And if we subtract the many secret infidels, the merely philosophical Christians, and those who openly deride all religion, and set down the number of those only, who are *experimental* and *practical* Christians, how exceedingly small would it be when compared to the whole number of inhabitants on this terraqueous globe! This task, however, we dare not attempt. It is the exclusive prerogative of Jehovah to know the *heart*—"He is a God of knowledge, by whom actions are weighed"—and upon this prerogative we presume not to encroach, by endeavouring to estimate the real amount of genuine piety among men.

There is yet another view we would take of the present state of things, and which may tend to excite a cautious watchfulness.

The history of the Church will announce to us the extreme difficulty of uniting a profusion of earthly blessings with the enjoyment of genuine religion; at least, that the former has often proved prejudicial to the latter. It has, indeed, been generally the case—and it affords one proof, among many others, of the degeneracy of our species—that in the same proportion as wealth, and ease, and luxury, have flowed in upon the Church, with their common attendants of external pomp and splendour, pure religion has fast ebbed out. The records of the Church attest this lamentable truth. And now that Christianity is exalted to honour among many of the nations of the earth, it seems reasonable to believe, that many give it their countenance who are averse to its self-denying requirements. Considering it a safe and easy ladder on which they may ascend to honour and renown, and actuated by the same motives of ambition, as those which excite the ardour of the warrior in the field of battle, or the man of science who runs his philosophical race, others are now mounting upon the pinions of Christianity with a view to receive the courtly adulations of their fellows. These persons, especially if they be men of wealth and character, will exert an influence over the minds of honest-hearted Christians, and, if not guarded against, will infuse less or more of their spirit into the councils of the Church. In the midst of all these temptations from without, the simple-hearted Christian, conscious of the rectitude of his own views, before he is aware of it, is brought into bondage to the opinions and to the influence of the men of the world; and seems to forget the admonitory language of his Lord, “My kingdom is not of this world.” It is well to see our danger, that we may guard against it.

Another evil which appears to arise out of the present state of things is, the danger of contracting a false taste, in mental and spiritual things; of being dazzled with that which is amusing, showy, and which presents an external splendour, rather than having our hearts fed, and our understandings strengthened, with that which is sacred, weighty, and permanently useful. It would seem as if a new era of novel and romance were about to commence; and some of these candidates for literary fame, suiting their dishes to the taste of their readers, are sure to mix religion with every other ingredient with which they load our tables. We speak not of such publications, which, like some of the “Poems of lord Byron,” and many of the tales of the “Waverly Novels,” carry their own antidote with them, whenever they fall into the hands of those who are able to separate the precious from the vile; but of those professedly moral and religious; and which, at the same time, are compounded with so many marvellous adventures, erroneous sentiments, and irreligious sayings, that the poison is swallowed for the sake of the honey. Nay, we may go further still. Every one is upon the alert to *do*, or, at least, to *say* something—

and something good too. Hence, through the medium of the press, that useful conductor of information, journals, letters, travels, religious novels, &c. &c. are pouring forth in every direction; and in our large towns and cities especially, societies of so many kinds, embracing such a vast variety of objects, are springing into existence, that the attention is almost distracted with their number and variety. Under these circumstances, so dazzling, all wearing the appearance of so much good, how are we to guard against that sort of mental derangement, that spiritual dissipation, which is so incompatible with the patient and persevering investigation of sober and solid truth! Are we not already approximating to the spirit by which the ancient *Athenians* were induced to be continually inquiring after something new? The *new* book, the *new* preacher, the *latest* intelligence—from Europe, from Asia, Africa, and from the different parts of our own domains—so engross the attention, that it is to be feared the *old* book, the *book of God*, the *old* preachers, Jesus Christ and his apostles, and the *old* intelligence, which came from heaven, declaring to mankind that “God and man were reconciled,” are almost forgotten. And so volatile have become our minds, in consequence of the light trash upon which we have fed, that we can hardly have patience to plod through a sermon of the 17th or 18th century, that golden age of divinity; and such men as Barrow, Taylor, Sherlock, Baxter, Alleine, Wesley, Fletcher, and others which form such a bright constellation in the evangelical firmament, are laid aside for the ephemeral publications of the day.

We mean not, however, to censure the avidity with which religious information is circulated and read. We only wish to guard against its abuse. “No man having drank the old wine, straightway desireth new; for he saith the old is better.” We rejoice, indeed, in the increase of Missionary zeal, and of religious publications, and the information with which they come charged. But it would be well to examine, whether we may not be tempted to make a temporal gain of godliness, and whether the reading of such kind of information be not rather an amusement than otherwise, so that we insensibly contract a disrelish for that which is more substantial. But we can only touch lightly upon each head; for we already feel the pressure of some of the evils which we are endeavouring to avoid.

From this general and cursory view of the present state of affairs, can we commence the *New-Year* better than,

1. To offer up our grateful acknowledgments to the Author of our being, for the profusion of blessings we enjoy? for what God hath already wrought, and for the encouraging prospects before us, as well as for the ample means we possess of literary and religious improvement?

2. Seeing that so large a proportion of the moral world is yet enveloped in darkness, would it not be an acceptable sacrifice, for

each individual, at the commencement of the year, to devote something daily or weekly for missionary purposes? to devote himself more exclusively to the service of God? to offer up his fervent prayers through Jesus Christ, for the enlargement of His kingdom in the world?

3. To secure the complete triumph of religion, would it not be well to enter upon a more vigorous exertion to diffuse its influence in the immediate circle of our acquaintance? While we are looking abroad, for the widening and lengthening of Christ's kingdom, let us not be unmindful of those around us. *They* demand our first efforts; and if *they* will not hear, "lo we turn to the Gentiles." And that we may guard against worldly pomp and glory, let us begin, and continue, to be more pointed in our appeals to the conscience, sparing neither rich nor poor, neither the aged nor the young; and, in the meantime, evince by our deportment, our own abstraction from the "pomp and vanities of this wicked world," and our unreserved devotion to Jesus Christ.

4. The present generation is passing away. Who are to succeed? Our children. O! what a motive does this consideration present, to urge us forward, that we may press our inquiries after the best means to guard them against the contagion of vice, and early to imbue their minds with religious truth. And can we enter upon another year with a more acceptable offering in our hand, than that of the rising generation, accompanied with a generous resolution to devote more of our time to their instruction, and more of our prayers for their salvation?

If these resolutions accompany us to the throne of grace, in the beginning of this year, may we not hope for a more diffusive spread of evangelical principles, as well as an increase of grace in our own souls, and an enlargement of the kingdom of grace and peace at home and abroad?

Perhaps it might be expected that, in this address, we should say something of ourselves as Editors, and something to the patrons, of the Methodist Magazine. In respect to ourselves, we have not much to say. We desire, however, to express our thankfulness to the adorable Author of all our mercies, that, in the midst of the calamities with which our city has been afflicted, we are permitted to behold the commencement of another year; and that, if we may judge from the increased demand for the Methodist Magazine, our labours in this department of our duty, have been, in some measure at least, acceptable and useful. And we would furthermore say, that it shall be our endeavour, to fill its pages with such matter as may render it more worthy of the extensive patronage it is obtaining; and that we sincerely hope that it may ever be an organ of correct information, of sound orthodoxy, and a medium of liberal principles, as well as a strenuous advocate of those doctrines from which the Christian sys-

tem derives its characteristic peculiarity. The Methodist Magazine must be, as we have before observed, a harbinger of *peace*, a depository of rigid *truth*, and a defender of the doctrines and government of the Methodist Episcopal Church, if the reputation of its character is to be sustained, and its usefulness perpetuated. Even brethren, who agree in the grand essentials of Church order and discipline, and in the cardinal points of doctrine and experience, may differ in points of minor importance, or some peculiarity of government, and in the non-essentials of religion; but we do not think it either necessary or expedient, to introduce these differences into the pages of the Magazine, and thereby call off the attention of our readers from the more substantial things, to the disputes of ecclesiastical combatants.

We wish not, however, to be misunderstood on this point. We mean not to exclude a defence of those doctrines by which we have ever been distinguished as a Church, whenever they may be assailed so as to render a defence necessary: neither would we refuse a reply to any writer who may assault any part of our government, if he do it in a way, and through a medium, that would not render even a triumph disgraceful: but we mean that those angry disputes, originating from mere difference of opinion on certain rights, and ceremonies, in which a man may believe or not believe without affecting his conscience, or of endangering his standing as a Christian: we think our readers would not thank us for detailing those controversies in the pages of our Magazine. We may have opinions of our own, in some sense peculiar to ourselves, on some obscure points of doctrine, or on some points of Church government; but we should not feel ourselves justified, as *Editors of the Methodist Magazine*, to obtrude these opinions, through *this medium*, upon the public. These observations may satisfy some of our correspondents as reasons for not inserting certain communications, and likewise give to others an apology for not noticing their unmanly strictures. We hope that this organ of the Methodist Church will never be the echo of slander, nor be filled with the wind of defamation and abuse. Those who delight at having their ears grated with such sounds, we leave to enjoy the music among themselves.

Notwithstanding the increased demand for this Miscellany, yet, in proportion to the number of our Church members, and those who attend upon our ministry, its circulation is exceedingly limited. Why should it not travel every circuit, enter into every house, and be read by every individual capable of reading, and thus be the bearer of glad tidings to every heart? We can urge this plea with greater earnestness, and, we would hope, with greater effect too, because we have no individual interest to serve in so doing, any further than as we are "members of the same body, and partakers of the same hope." And we cannot but

flatter ourselves, that a just regard to the general interest of the Church, will prevail over every private consideration, and induce the patrons and readers of the Magazine to apologize for editorial defects from motives of general utility.

Divinity.

From the Wesleyan Methodist Magazine.

EXTRACTS FROM ARMINIUS'S FIRST ORATION ON THEOLOGY.

(Concluded from Vol. V. page 446.)

On the NECESSITY of the CHRISTIAN RELIGION.

“Not only is the intervention of Christ necessary to obtain salvation from God, and to impart it unto men, but the faith of Christ is also necessary to qualify men for receiving this salvation at his hands:—not that faith in Christ by which he may be apprehended under the general notion of the wisdom, power, goodness, and mercy of God, but that faith which was announced by the Apostles, and recorded in their writings, and in such a Saviour as was preached by those primitive heralds of salvation.

“I am not in the least influenced by the arguments by which some persons profess themselves induced to adopt the opinion, ‘that a faith in Christ thus particular and restricted, which is required from all that become the subjects of salvation, agrees neither with the amplitude of God’s mercy, nor with the conditions of his justice, since many thousands of men depart out of this life, before even the sound of the Gospel of Christ has reached their ears.’ For the reasons and terms of Divine Justice and Mercy are not to be determined by the limited and shallow measure of our capacities or feelings; but we must leave with God the free administration and just defence of these his own attributes. The result, however, will invariably prove to be the same, in what manner soever he may be pleased to administer those divine properties,—for ‘he will always overcome when he is judged.’ (Rom. iii. 4.) Out of his word we must acquire our wisdom and information. At the head of those things which are most indispensable, and of those which rank next to them in importance, this divine word describes the NECESSITY of faith in Christ, according to the appointment of the just mercy and the merciful justice of God. ‘He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.’ (John iii. 36.) This is not an account of the first kindling of the wrath of God against this wilful unbeliever; for he had then deserved the most severe expressions of that wrath by the sins which he had previously committed against the

law; and this wrath 'abides upon him' on account of his continued unbelief, because he had been favoured with the opportunity as well as the power of being delivered from it, through faith in the Son of God. Again: 'If ye believe not that I am He, ye shall die in your sins.' (John viii. 24.) And, in another passage, Christ declares, 'This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.' (John xvii. 3.) The apostle says, 'It pleased God by the foolishness of preaching to save them that believe.' That preaching thus described is the doctrine of the cross, 'to the Jews a stumbling-block, and to the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.' (1 Cor. i. 21, 23, 24.) This wisdom and this power are not those attributes which God employed when he formed the world, for Christ is here plainly distinguished from them; but they are the wisdom and the power revealed in that Gospel which is eminently 'the power of God unto salvation to every one that believeth.' (Rom. i. 16.) Not only, therefore, is the cross of Christ necessary to solicit and procure redemption, but the faith of the cross is also necessary in order to obtain possession of it.

"The necessity of faith in the cross does not arise from the circumstance of the doctrine of the cross being preached and propounded to men; but, since faith in Christ is necessary according to the decree of God, the doctrine of the cross is preached, that those who believe in it may be saved. Not only on account of the decree of God is faith in Christ necessary, but it is also necessary on account of the promise made unto Christ by the Father, and according to the covenant which was ratified between both of them. This is the word of that promise: 'Ask of me, and I will give thee the Heathen for thine inheritance.' (Psalm ii. 8.) But the inheritance of Christ is the multitude of the faithful; 'the willing people that in the day of his power shall be spontaneously present with him in the beauties of holiness.' (Psalm cx. 3.) 'In thee shall all nations be blessed; so then they which be of faith are blessed with faithful Abraham.' (Gal. iii. 8, 9.) In Isaiah it is likewise declared, 'When thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself [which is *faith in him*] shall my righteous Servant justify many; for he shall bear their iniquities.' (Isa. liii. 10, 11.) Christ adduces the covenant which has been concluded with the Father, and founds a plea upon it when he says, 'Father glorify thy Son; that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life, eternal,' &c. &c. (John xvii. 1—4.)

“Christ therefore by the decree, the promise, and the covenant of the Father, has been constituted the Saviour of all that believe on him, according to the declaration of the Apostle: ‘And being made perfect, he became the Author of eternal salvation, to all them that obey him.’ (Heb. v. 9.) This is the reason why the Gentiles without Christ are said to be ‘aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.’ Yet through faith those ‘who some time were thus afar off and in darkness’ are said to be made nigh, and ‘are now light in the Lord.’ (Eph. ii. 12, 13, and v. 8.) It is requisite, therefore, earnestly to contend for the NECESSITY of the CHRISTIAN RELIGION, as for the altar and the anchor of our salvation, lest, after we have suffered the Son to be taken away from us and from our faith, we should also be deprived of the Father:—‘For whosoever denieth the Son, the same hath not the Father.’ (1 John ii. 23.) But if we in the slightest degree connive at the diminution or limitation of this NECESSITY, Christ himself will be brought into contempt among Christians, his own professing people; and will at length be totally denied and universally renounced. For it is not an affair of difficulty to take away the merit of salvation, and the efficacy of saving, from HIM to whom we are not compelled by any necessity to offer our oaths of allegiance. Who believes, that it is not necessary to return thanks to him who has conferred a benefit? Nay, who will not openly and confidently profess, that he is not the Author of salvation whom it is not necessary to acknowledge in that capacity? The union, therefore, of both the objects, God and Christ, must be strongly urged and enforced in our Christian Theology; nor is it to be endured that under any pretext they be totally detached and removed from each other, unless we wish Christ himself to be separated and withdrawn from us, and that we should be deprived at once of him and of our own salvation.”

Biography.

From the New Edinburgh Encyclopædia.

MEMOIR OF ARCHBISHOP CRANMER.

THOMAS CRANMER, archbishop of Canterbury, was born at Aslacton, in Nottinghamshire, July 2, 1489. His father, who bore the same name, was a gentleman of a family which for many ages possessed Cranmer Hall in Lincolnshire, and is said to have been able to trace his pedigree to the time of the conquest. The advantages of a well-directed education, which young Cranmer improved, formed at a very early period his manly character, and

laid the foundations of his future fame. His admittance into Jesus College, Cambridge, when only fourteen years of age, opened up a wide field for the exertion of his keen and piercing intellect; but though the range of his understanding was only bounded by the whole circle of science, yet religious, and, in particular, biblical knowledge, was his favourite pursuit. A fellowship, and a degree of master of arts, were the honourable rewards of his abilities and industry; but the former he forfeited by marrying a lady to whom he was tenderly attached; and he immediately after became reader in Buckingham College. The happiness which he enjoyed in the fond affection of a kindred spirit, was cruelly terminated by the death of his wife, which took place a short time after his marriage; but if his affliction could have been soothed by the love and esteem of the good, he must have found some consolation in the admiration of his friends, who again dignified him with his fellowship in the university, an honour almost unprecedent. Refusing a fellowship at Oxford, which Cardinal Wolsey offered him, he took the degree of doctor in divinity, 1523, and, in consequence of his integrity and learning, was appointed to give lectures on theology, and to examine the candidates for academical honours. Even in that age of comparative darkness, the penetrating mind of Cranmer, though still entangled with the bewildering dogmata of papal superstition, had learned, from an intimate acquaintance with the scriptures in their original language, not merely to despise as useless, but to detest as destructive of the beauty and the power of religion, all those distinctions without difference, all those technical phrases without meaning, and all those definitions of things undefinable, which composed the lifeless body of school divinity, and which, in some degree, are blended with the systematic religion of the present day. Hence, as he refused degrees in divinity to every person who was ignorant of the language and doctrines of scripture, he became, at first, obnoxious to the ignorant and the ambitious; but, in a short time, many of those who most bitterly reproached him, were filled not only with admiration of his virtues, but with gratitude for the happiness which he had conferred upon them.

To fulfil Cranmer's future destiny, he was forced by the plague, which broke out at Cambridge, to visit a Mr. Cressy, an intimate friend of his, who resided at Waltham Abbey. Whilst he enjoyed there the pleasures of literary friendship, Henry VIII. who, in 1529, sought to divest his mind from the disappointment which he experienced in his divorce from Catharine of Arragon, took a tour through part of his kingdom, and happened on his return to stop at the house of Mr. Cressy. Here Dr. Fox, the king's almoner, and Dr. Gardiner, then secretary, afterwards bishop of Winchester, met with Cranmer at supper, and as the king's divorce became the subject of conversation, Cranmer, from that acute discernment which he naturally possessed, observed, that

whilst they paid such unlimited regard to the ecclesiastical law, the business would never be terminated: the question was simply, "whether a man may marry his brother's wife?" This could be decided by scripture only; and if the universities of Europe were consulted respecting the doctrine of scripture on this point, the affair would soon be over; for if the scriptures permitted it, the conscience of the king would be at rest; and if they did not permit it, the authority of scripture, supported by the suffrages of all the learned bodies in Christendom, would compel the pope to pronounce a definitive sentence agreeable to scripture. Fox and Gardiner, struck with the force of the observation, resolved to communicate the information to the king; and justice requires that we should state, that whilst the latter invidiously proposed to conceal the author, and take the merit of the discovery to themselves, the former generously rejected the unmanly proposal, and fairly revealed the scheme and its author to Henry.

From this moment, Cranmer's history becomes, in a great measure, identified with the history of England. As the narration of public events belongs much more properly to the annals of the kingdom, than to the biography of the man, we shall touch but slightly upon those circumstances which must compose a prominent part of the history of that important period, and confine ourselves chiefly to the private events of the individual.

Cranmer had left Waltham before Henry was informed of his advice; but the king was so enraptured with the design, that he sent an express for him to Nottinghamshire. He, with that modesty which was natural to him, reluctantly obeyed; and soliciting in vain to be excused from appearing before the king, had an interview with his majesty. Pleased with his candour and discernment, the king made him one of his chaplains, requested him to write upon the divorce, and desired the father of Anne Boleyn, now Earl of Wiltshire, to allow him, at Durham Place, to pursue his design. From every source of legitimate reasoning, Cranmer established the important truth, that the pope possessed no power to dispense with the word of God, and not only by the unanswerable work which he published, but by public disputations, he gained almost every person of discernment to his opinion.

When the English universities had declared the marriage unlawful, an embassy, composed of the most learned men of the nation, among whom was Cranmer, was sent to Rome, to obtain, if possible, the pope's consent. This proved unsuccessful, from the political views of his Holiness, who, however, to conciliate all parties, as far as his double policy could go, bestowed upon Cranmer the office of penitentiary. From Rome, Cranmer went through Italy, France, and Germany, where, according to the custom of the age, he maintained the cause of his master in many public disputations. At Nuremberg, he married a second wife,

the sister of the famous Osiander. On his return, March 13, 1533, the king conferred upon him the archbishoprick of Canterbury, and procured from the pope the bulls necessary for his consecration; but as he now began to embrace the opinions of the reformers, he refused to take the customary oath of obedience to his Holiness. He was at last, by the importunity of the king, prevailed upon to comply, by adopting an expedient which had been proposed to him, doubtful, at least, in principle, and dangerous in practice, but an expedient to which his mind perhaps was the more easily reconciled by the sentiments of the age, as well as by the common practice of that church which he wished to abandon. This was nothing else, than to enter a solemn protest, before he took the oath, that he did not intend by it, to restrain himself from any thing that he was bound to, by his duty to his God, his king, or his country. On the 23d May of the same year, he pronounced the sentence of divorce between the king and queen. The pope, upon this, threatened him with excommunication. He, in return, promoted the reformation to the utmost of his power; and was the principal mean of abolishing the pope's supremacy, by act of parliament—of procuring a new and more correct translation of the scriptures—and of suppressing the monasteries. In 1536, he, in compliance with the will of the king, dissolved the marriage of Henry and Anne Boleyn; but though at her death the hopes of the Catholics revived, yet the means which they employed to counteract the reformation, and to withdraw from Cranmer the affection and confidence of the king, had a contrary effect. Hence the *constitutions*, which were enacted this year by the convocation, corrected many errors respecting purgatory and images; but they determined a point of still greater importance, when they declared the scriptures to be the standard of faith. But the triumph of truth was soon blasted, by an act of parliament in 1539, for abolishing diversity of opinion in religion—an act which, by its being sanctioned by the gibbet and the flames, was emphatically called the *bloody statute*. This, though approved by the king, was framed by the artful and insidious suggestion of Gardiner, bishop of Winchester, whose spirit it breathes; and which, by denouncing all who denied transubstantiation, the celibacy of the clergy, &c. must have fallen chiefly upon the reformers. With a modest, but manly fortitude, which must exalt the dignity of Cranmer's character in the eyes of all capable of appreciating truth and freedom, he opposed the enactment of this statute with all his eloquence and authority. Even when required by the king to leave the House, he refused, by declaring, that he was bound in conscience to vote against it,—a declaration which his enemies fondly hoped would for ever ruin him with the king; but which, in reality, gave the king such a high idea of his integrity, that he respected and trusted him the more. But though he opposed the law in the House, yet he

complied with it so far, when passed, as to send his wife to her friends in Germany, till better days should arise. In 1540, he received the royal commission to provide for the advancement of religion, by explaining its principal doctrines, which he performed by the publication of a work entitled, "A necessary Erudition of any Christian Man;" a work which the votaries of Rome endeavoured in vain to answer.

We cannot refrain from bringing forward here an event, which will shew the malevolence of the primate's enemies, and the affection of the king. It is well known, that Henry persecuted, with the same severity, the opinions of reformers and Catholics, when they differed from his own; and that every person who would not subscribe his creed was a heretic. The natural consequence of free inquiry, was a variety of opinions; and Gardiner and his adherents, taking advantage of this, endeavoured constantly to impress the king with the belief, that Cranmer was the sole cause of the growing mischief. To repress at once their insinuations, which continually teased him, he appeared to enter into their views, and permitted them to summon the archbishop to appear before them next day. At midnight, however, he sent Sir Anthony Denny to request Cranmer's immediate attendance in the gallery, and in all the confidence of friendship informed him of their machinations, and advised him not to commit himself to their mercy by any unguarded concession; "for he would not have any better luck with the false knaves than his master, Christ, had." At parting, he gave him a ring from his finger, as a pledge of his protection; and Cranmer retired, so deeply affected with the king's goodness, that he scarcely refrained from tears. When summoned next morning to attend, he obeyed, and his enemies were so confident of success, and so insolent in their malice, that they refused him admittance to the council-chamber, till Dr. Butts, the king's physician, informed his majesty that the primate of England was thus degraded like a foot-boy. When admitted, he was charged with heresy, and with protecting heretics; and was ordered to be committed to the Tower. The production of the ring was a stroke of thunder to his enemies. Equally abject in adversity, as proud in prosperity, they first broke out in reproaches against each other, and then in apologizing to the king; who told them, that he thought his council had been composed of wiser and better men, than to persecute the only person of integrity among them. After the death of Cromwell, Earl of Essex, whose execution the generous friendship of Cranmer laboured in vain to prevent, he retired to the duties of his clerical office; and left the court to those who, by their ambitious and crooked policy, were better calculated for rooting in that polluted soil. The king, however, not forgetful of his integrity and moderation, appointed him one of his executors; and in his last illness sent for him from Croydon, to assist him in his preparation for eternity. Before

he arrived the king was speechless; but as a proof that he knew him, he pressed his hand and expired.

Though Cranmer placed the crown upon the head of Edward VI. and was nominated one of the regents, yet he interfered in civil affairs only when they were connected with religion. But as the mind of the prince had fully imbibed the principles of the reformed, the designs of the Archbishop were no longer impeded by the caprice of royal authority; yet, as he had many and powerful enemies, he proceeded in the work of reformation with a firm and steady pace, but at the same time, with a prudence which the more ardent of his party blamed. It is with real pity, and even indignation, that we see a mind, naturally mild, generous, and intelligent, still so embittered with the unrelenting spirit of bigotry, as to wield the sword of persecution, and to imprison Gardiner, Bonner, and some others, for their attachment to Popery. But what must be our feelings, when we contemplate him directing the secular power against Joan Bocher, commonly called the maid of Kent, who denied the divinity of Christ. Her moral conduct was irreproachable, and with a constancy and courage which ought to have commanded the admiration of her persecutors, she refused to purchase life, by abjuring what she believed to be the voice of revelation, but what her enemies denominated a damnable heresy. She was sentenced to the flames; but to the eternal honour of Edward, his mind revolted against signing the warrant for her execution, declaring, that to burn any for conscience sake was a piece of cruelty too like that which the reformers condemned in Papists; and when Cranmer urged him to comply, "What, my lord!" was his animated and emphatic question, "Will you have me send her quick to the devil in her error?" By the persuasion of the primate, in an hour fatal to his fame, the generous feelings of the prince were overcome, and he signed the warrant with tears, protesting, that if he did wrong, his advisers must answer for it to God.

In 1551, Cranmer followed the example of other reformed churches, and under his direction, if not with his assistance, a Confession of Faith was prepared, the new liturgy was corrected, and the articles of the Church of England, forty-two in number at that time, were established by law. But the hopes of the reformers were soon disappointed by the premature death of Edward, in 1553, who, however, in his last illness, in order to secure the ascendancy of the reformers, was prevailed upon to devolve the crown upon Lady Jean Gray. Cranmer refused to sign this settlement as a counsellor, but did it as a witness; a distinction of doubtful interpretation, though it is probable that he acted in this manner, not so much from an aversion to the deed itself, as from the fear of its consequences, as he afterwards composed one of her council. The accession of Mary, and the change of religion which immediately followed, banished, with respect to the

reformers, mercy and even justice from the throne. Cranmer had now nothing to expect but the most unrelenting persecution; and, with a fortitude and a dignity, which, though seldom found with such moderation and prudence, he knew upon great occasions to display, refused, at the earnest solicitation of his friends, to seek his safety in a foreign country. The honour of his own character, the interests of truth, he said, imperiously commanded him to remain firm at his post; and to vindicate the changes which he had adopted in religion, he determined to wait the consequence. To deprive him not merely of life, but even of reputation, was resolved upon by his enemies. For this purpose, Bonner, bishop of London, degrading himself more than the victim of his resentment, burst out every where in spiteful railleries against Mr. Canterbury, as he was pleased to call him, and published a report that the archbishop in complaisance to the queen, had promised solemnly to abjure his errors. Into a snare thus cunningly prepared, and dexterously concealed, the wounded indignation of Cranmer betrayed him; and the refutation of this calumny which he published, and in which he called upon the queen to attest his innocence, sealed his doom. He was cited before the star-chamber; he owned the publication, and, contrary to the expectations of all, was pardoned by the queen. This lenity strikingly discovers the casuistry of Mary. Cranmer had generously interposed with her father, when he had resolved to put her to death for her adherence to her mother, and as she owed her life to him, she thus discharged her debt of gratitude, with the fixed resolution of afterwards demanding from him her full debt of vengeance, which she well knew she could enforce. Three days after his liberation, he was committed to the Tower, where he remained till 1554, when, with his fellow-prisoners, Ridley and Latimer, he was conducted to Oxford, to dispute publicly with the leaders of the Catholics, at whose head was Weston, prolocutor of the convocation. The court party, by this exhibition, designed to expose and degrade the three venerable reformers; and this they accomplished by shutting their ears to truth, and silencing their opponents by insult and tumult; and they terminated this solemn mockery of truth and justice, by pronouncing them heretics, commanding them to abjure their heresy, and excommunicating them upon their refusal. But, as the power of this court extended no further, in September 1555, Cranmer was brought to a second trial, at Oxford, before Dr. Brooks, bishop of Gloucester, and sub-delegate to the Pope, Dr. Martin, proxy to the king, (Philip of Spain,) and Dr. Story, proxy to the queen. That he had been twice married; that he had published heretical books; that he had forsaken the church of Rome; and that he denied transubstantiation; were the horrid crimes which were laid to his charge, which he confessed; and to answer for which he was cited within eighty days to appear before the Pope. When

we say, that he was immediately remanded back to prison, it will not be necessary to add, that he did not obey the citation; but without recollecting the spirit of his persecutors, posterity will scarcely believe, that on the 14th February, Bonner and Thirleby were sent to degrade him for non-obedience. Though he defended himself with great eloquence and spirit, and protested against the injustice of a sentence condemning him for not appearing at Rome, whilst they detained him in prison, Bonner proceeded to the work of degradation with unrelenting cruelty. To expose him to ridicule, the archbishop of Canterbury was arrayed in pontifical robes made of coarse black canvass; these were taken off him piece by piece, according to the ceremonies appointed in such cases by the church of Rome; and a sentence adjudging him to the flames was pronounced. The patience and fortitude which he displayed, contrasted with the insolence and cruelty of Bonner, not only melted Thirleby into tears, but will transmit to posterity the name of the former with deserved infamy!

His immediate execution would have prevented Cranmer from clouding the evening of his days by an unavailing dereliction of principle. Unfortunately for his fame, he was remanded to prison: there he was assailed by the treacherous promises of his enemies, who assured him of pardon upon his gratifying the wishes of the queen; and by the no less urgent solicitations of his friends, who conjured him to relax his unbending spirit, and to yield to the storm, with which it was in vain to contend. In the gloom of confinement and of solitude, the dread of perishing amid the flames shook his virtuous resolution; the love of life, and the hope of being useful to his country, awakened in his bosom; and in an evil hour he signed that recantation of his religious principles, which has to the present moment inspired men with grief or with exultation, according as they have been the friends or the foes of the reformation. The victory which the treachery of his enemies had gained, their malice knew how to improve. His recantation was printed and circulated with the utmost assiduity; the queen, that he might not have time to return to a better mind, resolved upon his immediate execution; and a warrant, to that purpose, was signed on the 24th February. This his enemies designed to conceal from him, but he suspected their design, and prepared for the consequences. On the 21st March, he was conducted in solemn procession to St. Mary's church, Oxford; he was placed upon a platform raised opposite to a pulpit, where Dr. Cole, provost of Eton, was appointed to preach before him a sermon suited to the occasion; and whilst the preacher deferred his appearance, that the fallen victim of superstition might be fully exhibited to the mockery of his enemies, he turned his venerable face to a pillar that was behind him, in all the wretchedness of degraded dignity. The mean and the tattered garments which covered him; the agony of his soul, which appeared in every feature of his counte-

nance ; the silent prayer which, in the bitterness of his spirit, he poured out to the Friend of the Afflicted ; and the awful circumstances in which he was placed, exhibiting an affecting instance of the instability of human greatness, might have softened the heart even of his persecutors. Dr. Cole, however, at last ascended the pulpit, and after expatiating, with insulting malignity, on the errors and the punishment of the enemies of religion, he turned to the wretched victim of his cruelty, and thanking God for his return to popery, which he attributed to the agency of the divine Spirit, he assured him that his death should not be comfortless, as the priests there present would pray for his departing soul; but as a proof of his sincerity in returning to the bosom of the church, he commanded him to read aloud the abjuration of his errors. The aged primate, who stood an image of sorrow and contrition during this scene of insult and cruelty, with a firm and manly voice, professed his belief in all that the scriptures revealed to man ; but, added he, "that which I wish chiefly to mention, that which wounds my conscience more than all the sins of my life, is, that, contrary to truth, and the dictates of conscience, I abjured the religion which I had embraced from the deepest conviction ; and to repair, as much as is in my power, the majesty of truth which I have shamefully violated, I now renounce all the errors, which, in opposition to my better judgment, my hand has subscribed ; and, as a mark of my detestation of my crime, the hand which committed the deed shall be first consumed in the flames which you prepare for me !" The spectators, who imagined that the sorrow which he displayed had arisen for the crime of apostatizing from popery, no sooner heard this declaration, than they loaded him with the most barbarous execrations. Dr. Cole, with the wildest fury, cried out to stop his mouth ! to pull him down ! to drag him to the flames ! His commands were obeyed with the most savage inhumanity. When he was chained to the stake, he bade the multitude, who reproached him, farewell ; and perceiving one Ely, formerly an intimate friend, and a fellow of the same university, standing near, he offered him his hand, but he refused to touch so vile a heretic. He then stretched his right hand amid the flames that now rose around him, exclaiming, This is the hand that did it ! Once only he removed it, and drew it across his forehead ; and returning it again, he held it firm till it dropped from his shoulder. Unmoved like a statue, he stood with unshaken fortitude, and when the fire seized upon his vitals, he raised his eyes to heaven, and uttering the words of Stephen, "Lord Jesus, receive my spirit !" sealed his testimony by his death.

Scripture Illustrated.

From Dr. A. Clarke's Commentary.

REMARKS ON GENESIS XLV. 1, 2, 3.

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

Joseph could not refrain himself] The word **HITHAPHEK** is very emphatic; it signifies to *force one's self—to do something against nature—to do violence to one's self*. Joseph could no longer constrain himself to act a feigned part—all the brother and the son rose up in him at once, and overpowered all his resolution: he felt for his father—he realized his disappointment and agony, and he felt for his brethren, “now at his feet submissive in distress,”—and, that he might give free and full scope to his feelings, and the most ample play to the workings of his affectionate heart, he ordered all his attendants to go out, *while he made himself known to his brethren*. The beauties of this chapter,” says Dr. Dodd, “are so striking, that it would be an indignity to the reader's judgment to point them out: all who can read and feel, must be sensible of them, as there is, perhaps, nothing in sacred or profane history more highly wrought up, more interesting or affecting.”

The Egyptians and the house of Pharaoh heard] It seems strange that Joseph should have wept so loud, that his cries should be heard at some considerable distance, as we may suppose his dwelling was not very nigh to the palace! “But this,” says Sir John Chardin, “is exactly the genius of the people of Asia—their sentiments of joy or grief are properly *transports*, and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off: and this is renewed at different times, and continues many days, according to the vigour of the passion. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than one could easily imagine.” This circumstance, Sir John brings to illustrate the verse in question. See Harmer, vol. iii. p. 17. But *the house of Pharaoh* may certainly signify *Pharaoh's servants*, or any of the members of his household, such as those whom Joseph had desired to withdraw, and who might still be within hearing of his voice. After all, the words may only mean, that the report was brought to Pharaoh's house.—See ver. 16.

I am Joseph] Mr. Pope supposed, that the discovery of Ulysses to his son Telemachus, bears some resemblance to Joseph's discovery of himself to his brethren. The passage may be seen in Homer, Odyss. l. xvi. ver. 186—218.

A few lines from *Cowper's* translation, will shew much of the spirit of the original, and also a considerable analogy between the two scenes.

"I am thy father, for whose sake thou lead'st
A life of woe, by violence oppress'd.
So saying, he kiss'd his son, while from his cheeks
Tears trickled, tears till then *perforce restrain'd*.
————— Then threw Telemachus
His arms around his father's neck, and wept.
Pangs of soft sorrow, *not to be suppress'd,*
Seis'd both. —————
So they their cheeks with *big round drops* of woe,
Bedewing stood.—See the note on ver. 1.

I forbear to quote *Pope's* translation, because it bears little or no resemblance to the original—it seems rather to be formed for the parallel he had in view.

The Attributes of God Displayed.

From the Wesleyan Methodist Magazine.

ACCOUNT OF THE WHIRLWINDS,—THE MIRAGE,—AND THE LOCUSTS OF EGYPT.

(From BELZONI's "*Travels in Egypt and Nubia.*"—4 to. London, 1821.)

"A STRONG wind that arose this day leads me to mention some of the phenomena that often happen in Egypt. The first I shall notice is, the Whirlwinds, which occur all the year round, but especially at the time of the Camseen wind, which begins in April, and lasts fifty days. Hence the name of Camseen, which in Arabic signifies fifty. It generally blows from the south-west, and lasts four, five, or six days without varying, so very strong, that it raises the sands to a great height, forming a general cloud, so thick that it is impossible to keep the eyes open, if not under cover. It is troublesome even to the Arabs; it forces the sand into the houses through every cranny, and fills every thing with it. The caravans cannot proceed into the deserts; the boats cannot continue their voyages; and travellers are obliged to eat sand in spite of their teeth. The whole is like a chaos. Often a quantity of sand and small stones gradually ascends to a great height, and forms a column sixty or seventy feet in diameter, and so thick that, were it steady on one spot, it would appear a solid mass. This not only revolves within its own circumference, but runs in a circular direction over a great space of ground, sometimes main-

taining itself in motion for half an hour; and where it falls, it accumulates a small hill of sand. Much to be pitied is the poor traveller who is caught under it.

"The next phenomenon is the Mirage, often described by travellers, who assert having been deceived by it, as at a distance it appears to them like water. This is certainly the fact, and I must confess, that I have been deceived myself, even after I was aware of it. The perfect resemblance to water, and the strong desire for this element, made me conclude, in spite of all my caution not to be deceived, that it was really water which I saw. It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it, which is the principal cause of the deception. If the wind agitate any of the plants that rise above the horizon of the Mirage, the motion is seen perfectly at a great distance. If the traveller stand elevated much above the Mirage, the apparent water seems less united and less deep; for as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight. But, if the traveller be on a level with the horizon of the Mirage, he cannot see through it, so that it appears to him clear water. By putting my face first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at most, I found a great difference in the appearance of the Mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot.*

"The third phenomenon is the Locusts. These animals I have seen in such clouds, that twice the number in the same space would form an opaque mass, which would wholly intercept the rays of the sun, and cause complete darkness. They alight on fields of corn, or other vegetables, and in a few minutes devour their whole produce. The natives make a great noise to frighten them away, but in vain; and by way of retaliation, they catch and eat them when dried, considering them a dainty repast. They are something like the grasshopper in form, about two inches in length. They are generally of a yellow or gold colour; but there are some red, and some green."

*"It is not improbable," says Mr. HORNE, in his introduction to the Scriptures, vol. iii. p. 57, "that JEREMIAH refers to the *Mirage*, when, in pouring out his complaint to God for mercies deferred, he says, *Wilt thou be altogether unto me as waters that be not sure*; (Marginal reading of Jer. xv. 18.) that is, *which have no reality*."—EDITOR.

Miscellaneous.**RELIGIOUS LETTERS.**

(Continued from Vol. V. page 462.)

LETTER IX.

To Lucas Van Beverhoudt, Esq. at Beverwyck, Morris county, a gentleman of estate, and formerly of the West-Indies. His life, till lately, hath been impious, he having been a deist. It is said that some years ago, he agreed with a companion of his in vice, that whoever should die first, he should return here to the survivor of them, and make known to him the things of the other world, provided the soul subsisted after death. About nine months ago, it is mentioned, as Mr. Van Beverhoudt was alone in his bed chamber, he imagined he saw the person of his friend, before mentioned, and who had been dead some years past. The message, it is reported, this person delivered to Mr. Van Beverhoudt was, that the deceased was damned. This caused the fears of Mr. Van Beverhoudt to be so much alarmed, that he cried aloud in great distress. The family came to his assistance. Mr. Grover, a minister near the place, was sent for to converse with him. And from that time, Mr. Van Beverhoudt, it is said, hath lived a life of piety, sincerely believing the truths of Christianity. I have obtained this information from the spouse of Col. De Hart, who resides about six miles from Mr. Van Beverhoudt; and this intelligence occasioned my writing the following letter.

DEAR SIR,

THOUGH I have not the happiness of an intimate acquaintance with you, I take the liberty to mention, that, the other day, it gave me very sensible pleasure on being informed you have, within a few months, become duly sensible of the importance of religion, and that now, by your life and conversation, you adorn the gospel of our blessed Lord and Saviour Jesus Christ.

Permit me to congratulate you, dear sir, on this most happy event. An event which, I hope, will be of service to Christianity, as well as felicitous to yourself, both in this world, and in that which is to come.

It cannot be doubted, but, with fervency, you adore the divine compassion towards you; and that now, with an eye of pity, you behold so many of the human species, to all appearance, regardless of the sublime joys of virtue, and living as though they were created for no higher purpose than to continue here a short period, to amuse themselves with the tinsel of vanity, or to be devoted to the gratification of their appetites of sensuality.

Unhappy mortals! Whither hath fled their reason? Where their sense of duty and of honour? Where their wisdom, prudence and love of pleasure? How distressed their present state, they daily experiencing this sacred truth, "that there is no peace to the wicked?" And to what perfection of misery will they be doomed, the moment they shall bid adieu to the objects of time and sense, unless, in due season, they shall make their peace with God, through repentance for sin, and faith in the blood of Jesus!

But how unwilling is the Father of Mercies to consign them over to endless perdition? How "long doth he wait to be gra-

cious to them?" How doth he condescend to assure them, and even with an oath, that he hath "no pleasure in their death?"—How doth he reason and expostulate with them, and call on them to "turn to him and live," when he perceives them hastening to eternal destruction? "Turn ye! turn ye!" saith he to them, "Why will ye die" for ever! Why prefer infamy to honour! Pain to pleasure! Poverty to wealth! Death to life! Condemnation to salvation! And what greater testimony could the Almighty give of his regard for their redemption, than to part with the Son of his love to become a propitiation for their sins?

Affection this, that fills us with astonishment, when by us it is considered! How dignified the character of the Son of God! How great his sufferings! And for whom did he suffer? For apostate *angels*? No! For fallen *men*. For his *friends*? Not so! But for his *enemies*! And this too by us undesired; unmerited.

May our hearts be replete with gratitude for the mercies of God, through Christ. May we daily, more fervently, testify our love to our most merciful Saviour, by efforts to advance the prosperity of his kingdom of righteousness.

How much hath he done for us? How shall we be enabled to compensate for the riches of his grace towards us? Although it will never be in our power to render any thing as an equivalent for what favours our Lord hath conferred on us, yet, in obedience to his commands, and as we were "ransomed" by him, let us, with cheerfulness, offer to him the "sacrifice of our souls and bodies, which are his;" and which oblation "will be our reasonable," and to ourselves, not less advantageous "service." For my part, I can truly say, I have no greater ambition; no higher pleasure, than to be instrumental in advancing the divine glory, and the salvation of mankind.

And I trust, dear sir, it now is your supreme delight, and ever will be so, to promote, by all the means in your power, the interests of virtue and religion. If thus, how pleasing will be the reflections on your "labours of love," through life; at death, and through eternity.

If it shall be in my power, I will do myself the honour and pleasure to wait on you at Beverwyck, humbly presuming that the same goodness, which, I hope, will induce you to pardon the freedom of this letter, will occasion you to forgive the intrusion of a visit, from,

Dear Sir,

Your sincere friend,

And respectful, humble servant,

Newtown, 4th June, 1783.

UZAL OGDEN.

LETTER X.

To Captain Ross, Manager of the Iron-Works, at Hibernia, Morris county.

DEAR SIR,

I hope this will meet yourself and Mrs. Ross, in the enjoyment of every blessing, temporal and spiritual, particularly the latter of these, as without this, every earthly enjoyment will terminate, soon terminate, not only in "vanity," but in "vexation" also, "of spirit." Of this my worthy friend is fully sensible; and I persuade myself, therefore, that his good sense causeth him to view the things of time in their proper colours; so to behold their insufficiency to give satisfactory happiness to the soul of man, that, though he is obliged, by an active profession of life, to be much conversant with many objects of the world, his heart is disengaged from these trifles, and supremely fixed on that divine Being who alone is worthy of its love, and who only can confer on him, peace, safety, honour and happiness.

How transitory are all sublunary things? How soon will time destroy our persons; our habitations, and even the world itself? Shall we then be wedded, in affection, to this passing world, or to any of its fascinating, deceitful objects? Our interest, duty and wisdom forbid it! In our estimation, how contemptible would be the traveller, who should place his affections on the furniture of an inn, that, in a few moments, he must bid adieu to, and for ever? I have only time to add that Mrs. Ogden joins in sincere regard to Mrs. Ross, with,

Dear Sir,

Your affectionate friend,

And very humble servant,

Newtown, 23d June, 1783.

UZAL OGDEN.

LETTER XI.

To Mr. Francis Asbury, Superintendent of the Methodists, in America.

DEAR AND WORTHY SIR,

Last evening I was favoured with your letter of the 28th of May.

I am obliged to you for the expressions of friendship contained in your epistle, and am happy that my conduct, to your people, hath received your approbation. My deportment towards them proceeded, I humbly hope, from the love of God, which, for near thirty years, I trust, though I am not quite forty years old, hath been diffused into my heart.

Some ill-natured things have been said of me on account of the favour I have shewn to Methodists; but I can truly say that it is a very trivial circumstance, in my estimation, thus to endure the judgment of men.

I do not mean, in any instance, to omit an opportunity of advancing the divine glory and the salvation of mankind, whatever may be the consequence of such conduct with regard to myself; and I do not repent that I have shewn friendship to your people, but rejoice in it, as I cannot but be of opinion that the countenance I have given them hath, in some measure, advanced the interests of the kingdom of the Prince of Peace. And I am happy to mention, that the clergy of our church, in this state, are disposed to be friendly to the Methodists, and, with cheerfulness, if called on, will administer to them the divine ordinances.

I cannot but applaud the unremitted diligence of yourself and those preachers of your community, who, without any worldly expectations, "go about doing good;" regardless of danger, toil, and the reproaches of men.

But well you may thus act, when you consider what Christ hath done for you. How ought we, indeed, to rejoice, that the merciful Saviour deigns to employ us in his service, and that we have an opportunity, to evince, in some sort, our gratitude to *Him*, who, in goodness ineffable, "hath loved us, and washed us," from the pollution of iniquity, "in the fountain of his own blood, and made us kings and priests unto God, his Father for ever and ever."

Let us, my dear sir, more and more, if possible, contemplate the stupendous love of God towards us, and our own demerits! Let us consider what it hath cost to redeem souls, and that in a short period, we must "render an account to God of our stewardship!" And, impressed with these ideas, let us *endeavour* to be more faithful in the discharge of the duties of our "high and holy calling."

May we add zeal to zeal; diligence to diligence, in the performance of the offices of our vocation; and when our "labours of love," shall cease, may we hear from the lips of our divine Master the happy plaudit, "Well done," &c.

I need not say it would afford me great pleasure to enjoy your conversation. It will not, however, be in my power, to meet you at the Rariton. I expect to be in Newark, which is ten miles from New-York, the 25th and 28th of August next; perhaps at Newark I may there be favoured with your company.

I am,

Dear and Worthy Sir,

Your sincere friend,

And very humble servant,

Newtown, 10th July, 1783.

UZAL OGDEN.

(To be Continued.)

For the Methodist Magazine.

IMPORTANCE OF STUDY TO A MINISTER OF THE GOSPEL.

(Continued from Vol. V. page 457.)

HAVING noticed that method of study suitable for collecting the external evidences of Christianity, we shall now touch upon the internal testimony.

1. There is a majesty, a simplicity, an energy, and a harmony in the scriptures themselves, which forcibly proclaim the divinity of their origin. Such is the peculiarity of their style, that all efforts at imitation have been unavailing; this causes them to be immediately recognized as coming from the mouth of God himself. Like the native dignity and beauty of truth, the sacred scriptures speak for themselves, declaring their own excellency to all who hear and understand their language. It would be an easy matter to select and to multiply passages, which, from the loftiness of their sentiments, the energy and sublimity of their language, the strength and harmony of their testimony, would carry a conviction, not only of their truth, but of their being *divine* truth. When God speaks, He speaks like Himself. His language is the language of wisdom, of authority, of goodness, as well as of truth. But you must make this selection for yourself, by familiarizing yourself with the whole Bible; and then, indeed, you will hardly know which to take and which to leave, such is the loftiness, the sublimity; the force and harmony of the whole.

2. The character of that Being whom the scriptures reveal as the object of our worship, as our Creator, Redeemer and Preserver, is such as must strike the mind of every attentive beholder with an awful conviction of the truth of that revelation which unfolds Him to our view. Though it be admitted that the mind of man is not adequate to form an idea of what the perfections of God should consist, yet, when those perfections are made known, we immediately perceive them to be such as are every way worthy of the Creator and Governor of the universe. Like the rays of the natural Sun, which carry a conviction of the existence of that grand instrument of natural light, so the perfections of God, shining forth upon the human mind through the medium of divine revelation, convey a conviction of the existence of the Being from whom they emanate, as well as of the moral excellence of His character. The moment God proclaims Himself *as He is*, the mind of man bows before Him with reverence and acknowledges Him as the *God over all, blessed for ever more*.

3. The scriptures are an exact mirror through which we see a picture of ourselves. All that is said in them of man, tallies exactly with what our daily experience and observation prove us to be. The resemblance is so striking, that we cannot withhold our assent from the scriptural delineation of our characters. And

who but He that perfectly knows the heart of man, could thus accurately describe it?

4. The admirable adaptation of that law revealed in the sacred scriptures to the moral condition of man, its native tendency to promote individual and social happiness, is a forcible evidence of their truth. The justness of its requirements, the morality of its precepts, and the benevolent tendency of its spirit and design, evince the divinity of its origin.

5. All experience proves man to be a sinful being. The scriptures recognize him as such; and this coincidence of testimony is a strong internal evidence of their truth. But they receive additional confirmation by revealing a method of pardon and of recovery to the forfeited favour of God, every way suited to the condition of man, and every way worthy of the infinite perfections of God. This opens a wide field for the range of the human mind to notice the footsteps of Almighty power, wisdom and goodness.

This part of our subject embraces all the doctrines and precepts of Christ. And such are their excellency, that they need only to be understood in order to be believed. When considered collectively, they are to the soul of man what a complete garment is to his body—they suit every trait of his moral character. To enter into an illustration of this point, would be to write a system of divinity. It is only necessary, therefore, to refer you to those authors who have already explained and enforced the peculiar doctrines of the gospel, that you may be a perfect man of God, thoroughly furnished unto every good work.

In doing this, your chief difficulty will be, from such a vast variety as we have, to select the best; for it is a waste of time, and tends to dissipate the mind, and to prevent it from exerting its own energies, to take an indiscriminate range through books upon divinity. No man, who knows the value of time, and the importance of improving every moment to the best advantage, will read any thing and every thing that comes in his way.

Stackhouse's Complete Body of Divinity, if you can have patience to plod through it, will reward you for your labour; and bating somewhat for the *peculiarities* of Calvinism, and the want of clearer views of *experimental* divinity, *Dr. Dwight's System of Theology* is worthy of a serious perusal. The *Christian Library*, collected by Mr. Wesley, is an excellent compilation; containing the marrow of the writers on divinity of the 17th, and beginning of the 18th centuries. *Leland* and *Paley*, on the external and internal evidences of Christianity, may be read with profit; and *Bogue* and *Bonnett* are lively and conclusive in their arguments; while the *Gospel its own Witness*, will exhibit some of the superlative excellencies of Christianity, in proof of the divine authority of the Law and the Gospel.

Wesley's Works, and particularly his *Sermons*, contain the most comprehensive, the deepest, the most experimental and practical body of divinity to be found in the English language. Disdaining the ornaments of rhetoric, and despising the applause of man as the reward of his labours, he simply aimed at truth; and when ascertained, he unfolded it in language chaste, energetic, perspicuous and strong. His eloquence is the eloquence of truth, warmly addressed to the understandings and consciences of men. While he unfolds the attributes and perfections of God, displays the character and offices of the Redeemer, and points to the energies of the Holy Spirit as the efficient cause of every thing good, he lays open the nakedness and depravity of the human heart; and he leaves you not until he leads you to the atoning blood, transforms you into the likeness of Christ, fills you with perfect love, takes you around the circle of all civil and religious duties, and opens to your enraptured soul the kingdom of ineffable glory. You cannot read him, if you have any taste for solid truth, for a chaste, an elegant and a classic style, for experimental and practical divinity, without profit and delight. He is never dull or insipid; never dry and uninteresting; but always lively, energetic, plain, and possesses the rare and happy talent of making you commence with your own heart and with your God. Though his discourses are not written in a systematical order, yet they contain a concise and scriptural view of every doctrine of the gospel, and explain, in a pointed and perspicuous manner, all the individual and social duties of man. For a correct knowledge of the great doctrines of God our Saviour, therefore, you need only read Wesley.

But for the sake of variety and general improvement, you may read also *Saurin* and *Masillon*. *Saurin* will inspire you with a spirit of sermonizing; and *Masillon* will teach you, in addition to a lofty and florid style—which is not best adapted to the pulpit—to analyze the human heart. *Blair* will furnish you with a worthy sample of language and of pulpit oratory; but he is not to be taken as a guide in divinity. His excellent colleague, *Walker*, will unite purity of style and sentiment, and teach you to mingle piety in all your public and private exercises. *Baxter* will make your soul revolve upon itself, and enter into a minute examination of all its desires, and motives, and actions.

The beloved, the able, the pious, and the indefatigable *Fletcher*, will instruct you in polemical divinity. Of all polemical writers, he is to be preferred for the spirit and manner in which he put to flight his antagonists. Other writers may teach you the art of disputing; they may succeed in rescuing the truth from the mazes of error, and learn you how to wield a logical argument to the best advantage in defence of orthodoxy; but while *Fletcher* does all this in the most masterly manner, he makes you love and respect your adversary, and learns you to distinguish between the

person of your combatant and the cause he has espoused. He does more—he makes you think meanly of yourself, brings you to the feet of the Saviour, makes you acquainted with your own heart, and gives you no rest until you surrender yourself entirely to the direction of that truth he so ably defends. In addition to this, he wakes up all the dormant faculties of your soul, makes you think, reason, deliberate, and decide, for yourself. While, impelled on by the force and impetuosity of his arguments, you are ready to leap on your antagonist and crush him beneath your feet, you are instantly arrested with a sight of yourself, of your weakness and dependence, and you are led to deplore those frailties of human nature which make men swerve from the truth; and while compassion awakens in your breast, you are presented with the all-compassionate Saviour, who is ready to heal your wounds and to strengthen you again for the combat. His “Checks to Antinomianism,” though professedly controversial, and as such have shed a flood of light over the horizon of evangelical truth, are pervaded with a spirit of love; and while your understanding is enriched with the lucid arguments, illustrated as they are by the most striking, lively, and apt metaphors and comparisons, your heart is inflamed with love to God and man. Read Fletcher, then, but do not forget Wesley.

For the defence of some of the particular doctrines of the gospel, you will select particular treatises. *Wesley on Original Sin*, and *Fletcher's Appeal to matter of fact and common sense*, will fully evince the natural and hereditary depravity of man. *Wesley's* and *Coke's* Sermons on the Divinity of Christ, are both good. If you wish a more enlarged view of this momentous subject, *Wardlaw on the Socinian Controversy* is the best. *Horseley* against *Priestley* may be read with interest and profit.

Study well this subject. It lies at the foundation of your system. It forms, in fact, the most prominent peculiarity of the Christian doctrine. Do not, therefore, let the enemy find you unprepared upon this point. Christ is God or we are all a set of fools; and Christianity is worse than nothing for perplexing the minds of men with contradictory notions about a thing of no importance. The doctrine of atonement, of the influence of the Holy Spirit, of regeneration, stands or falls with the divinity of Christ. But after all your reading, you will do well to remember that the doctrine is to be supported by plain, positive, scripture testimony. Consult, therefore, all those texts which bear upon this point, for yourself, and have them always ready for use. *Thus saith the Lord*, is better than a thousand comparisons, reasonings, or human assertions.

On the doctrine of Repentance, Justification, and Sanctification, you can find no authors who have illustrated those subjects with greater clearness and accuracy, than Wesley and Fletcher. If you wish to heighten the beauty, and to enhance the worth, of

truth, by contrasting it with its opposite, you may find shades enough—Calvin, Edwards, and Hopkins, will each contribute his share. You need not, however, reject what is good in these authors on account of the bad. *Sherlock upon Providence and on death*, and *Porteus' Lectures*, contain much excellent matter. *Sellon* will help you to many useful hints on the Calvinistic controversy; but his pen was not dipt so deep in the oil of love as was that of Fletcher. *Taylor* and *Law* will teach you the art of holy living; and *Baxter*, while he opens your understanding, and makes you think and reason, winds around your heart, makes you ashamed of sin, and forces you to pronounce condemnation upon spiritual sloth; and, if you be not past hope, awakens all your faculties to holy meditation and prayer. His *Reformed Pastor* is a two-edged sword. It is neglected merely because it is too sharp!

On the subject of *Infant Baptism*, Wesley, Edwards, Moore and Merritt, will be sufficient.

If you have made a good use of your time, and have sedulously consulted the principal part of the authors already recommended, you will be able to select for yourself such miscellaneous reading as may be necessary for your continual improvement. *A Dictionary of Arts and Sciences should be in your possession. The New Edinburgh Encyclopædia is the most impartial.* But if, after all, you contract no relish for study, and are making no advances in wisdom and knowledge, I advise you to give up the pursuit, and return to some employment that is more congenial to your sordid mind. Never think of palming yourself upon the public as a teacher of religion, when you yourself will not be taught.

It may seem somewhat strange to some that we should include all the doctrines of the gospel among the internal evidences of Christianity. The reason is, that we consider all truth as shining by its own light. It only needs to be exhibited and to be perceived, in order to be embraced. Let, therefore, Christianity be presented to the mind in its own native lustre, and it will convince every intelligent mind of its truth and importance. It is only because its peculiar glories have been either hid or obscured, by the smoke and dust of error, that it has been rejected. Let this bright Sun of truth but shew itself, and its divine glories will eclipse the glory of every other system of religion, and make its truth and excellency be felt by the weight of its own internal testimony.

(To be continued.)

Religious and Missionary Intelligence.

(The following has been inadvertently delayed until now.)

REVIVAL OF RELIGION ON ESSEX CIRCUIT.

To the Editor of the Methodist Magazine.

Rahway, N. J. April 18, 1822.

DEAR BROTHER,

EVERY instance of the love of God manifested in the awakening and conversion of souls, cannot but be interesting to all who rejoice in the salvation of mankind. And if the reading of such manifestations affords pleasure, how much more gratifying must it be to those "who go forth weeping, bearing precious seed to be able to return, bringing their sheaves with them."

It is with some degree of this pleasure that I communicate to you the manner in which the Lord has visited Essex circuit, during the past year. At almost all the appointments on this circuit, we have evident indications of a work of God, and in some of them, showers of divine grace have already descended, particularly on the northern part of the circuit. Numbers have been converted, and a society of twenty members has been formed in the mountains, a place notorious for immorality. At another place, where we were held in the utmost contempt, we have succeeded in forming a class of sixteen members. Near Woodbridge, a gracious reformation has commenced, and twenty-two have been admitted into society, and the work is still progressing. About one hundred and fifty have been received into the church, most of whom give evidence of being renewed, since last Spring. Most of these are persons who have passed the meridian of life. At present the circuit is in a flourishing condition. "The inhabitants of the rock sing, and shout from the top of the mountains."

Let us "pray for the peace of Jerusalem," and remember, that they shall "prosper who love her."

Yours, &c.

S. S. KENARD.

REVIVAL OF RELIGION IN WASHINGTON CITY.

To the Editors of the Methodist Magazine.

Washington, Nov. 18, 1822.

DEAR BRETHREN,

By giving the enclosed account of the greatest revival of religion ever witnessed in this city, an insertion in your Magazine, you will oblige many of your subscribers, and no doubt gratify all the friends of Zion into whose hands it may fall. D.

"The congregation in this city, under the pastoral care of the Rev. Y. T. Peyton of the Methodist Episcopal Church, has been

recently favoured with a gracious revival of religion. Since the 1st of July last, *two hundred and twenty* persons have joined the church, nearly all of whom have given the most satisfactory proofs of a sound conversion and thorough reformation. The chapel is still crowded with attentive and serious hearers; the work progresses, with little, if not without any, intermission; and appearances are calculated to encourage the hope that there will shortly be a considerable accession to the number already received.

"The benefits of this revival have extended to other congregations, and it is believed that its influence, in a greater or less degree, is felt throughout the district. The Foundry congregation *in particular*, has had a considerable increase, both in number and piety. The Lord is in the midst of Zion. Jehovah blesses his people. May the Prince of Peace ride on; and for every conquest receive the glory!"

WYANDOT MISSION.

To the Editors of the Methodist Magazine.

Upper-Sandusky, Wyandot Reservation, Dec. 2, 1822.

DEAR BRETHREN,

PERMIT me to lay before you some particulars respecting the Wyandot Mission at Upper Sandusky, which, if you deem expedient, may be published in your Magazine.

At the last Ohio Conference I was appointed Missionary for this place; and the Rev. James B. Finley, my predecessor here, who rides the district in which it is included, superintends the Mission, and visits us once a quarter. On the 5th of October, I and my wife arrived here, after travelling two hundred miles from our former circuit, and commenced our Missionary labours under such trials as are usual on such occasions. Great things, under God, have been already done here. Upwards of sixty persons of this nation belong to our church, most of whom, in all appearance, are sincere and happy Christians; walking in all the commandments of God to the best of their knowledge and power. The greater part has continued five years in the Christian path, and there are as few instances of unsteadiness and apostacy among them, in my opinion, as among most of white people. There are now several very zealous, and comparatively, well informed exhorters, who speak to their people with warmth, judgment and effect. After the preacher has finished his sermon by the interpreter, each of them for the most part, gives his exhortation, and very frequently accompanied with tears, which has a very good effect, for they confirm what the preacher says, and generally take up some part of his discourse, as the subject of their exhortation. The most influential, and greater part of this nation, are now Christians, either in theory or practice. But there is an opposite party who oppose Christianity, and are attached to their old heathenish superstitions and traditions, whose cause is fast declining. Christianity by being properly and perseveringly inculcated, will finally prevail over all these.

As to the state of the school, little has been done before this year, unless by way of preparation. My worthy predecessor did as much as possibly could be done by any person in that way. Our school commenced, October 22d: on the 27th we had eight children. On the 4th of November, we had eighteen: on the 13th, we had twenty-seven: and we have now thirty-seven scholars, all of whom, except two, board with us. The children are learning very fast, all things considered. It is needless to insist that the instruction of these children is of great importance, as this must appear plain to every person of consideration. They will be here taught to read, and perhaps to write, and some other parts of education. They shall by this means be qualified to read the bible for themselves, and

to teach their parents and the generation that will succeed them. The boys will, it is contemplated, be instructed in some practical husbandry; and from among them, no doubt, will be raised up preachers who will both preach to their own nation, and carry the gospel to other Indian tribes with more success, than white men can ever do. They will, in all probability, make a generation of good citizens, pious Christians, and industrious farmers, for their hunting will soon be done. The girls will be taught to sew, spin, knit, weave, cook, &c. and will be thus qualified to become obedient wives and tender mothers. In short, the instruction of the rising generation will entirely change, under the blessing of God, the whole nation for the better.

The Mission family now in this place, is as follows; myself and wife, two young men, one young woman, and an interpreter; besides another young woman that we hired with difficulty till Christmas. The women have three times as much to do as they are able at present in striving to make clothes for half-naked children, washing and cooking, besides every other part of housework, without being suitably furnished to do any of these things without much additional labour and trouble. We expected two young women before this time, but owing to their sickness, and that of brothers Jacob Young and James B. Finley, who were to provide them, they have not come, and we expect none sooner than three weeks. Bro. Finley was sick at the time of, and after, conference, and perhaps is now, so that our lot is for the present a very laborious one. As to myself, I had to teach the school till a few days ago altogether, besides providing for our large family; but the interpreter teaches the school now; but it so increases that I shall be under the necessity of re-commencing it with him again; and how I can attend to other matters is more than I can tell, unless by some miraculous aid, which I do not expect nor wish. The hours not devoted to school, are closely employed in regulating so many boys and girls taken out of the woods, and unaccustomed to our manners and customs. The school will, in all probability, amount to about fifty by next Christmas, (if it must not be stopped for want of means to support it, of which there appears something very like it at present) and next spring and summer, to between seventy and an hundred of the Wyandot nation; besides there is a number of the Seneca children that we are solicited to take. This, if not the certain, is undoubtedly the probable view of the future state of this school, and amounts in my opinion to its real prospect.

We want many things now to enable us to carry on this establishment. Many of the children are half-naked or more; their old leggins, mockasins, hunting shirts, &c. are worn out. With much struggling we have got them two shirts apiece, so as to be enabled to put on clean shirts every week, which, by the way, is a very necessary expedient to prevent ****. We have only ten knives and forks for a family amounting to more than forty persons. We are so ill off for beds and blankets, that I dread, as the approach of a deadly enemy, the coming winter. What will ensue, I cannot tell precisely; but this I know, that without a speedy relief we will be reduced to the greatest extremity. Most of the nation are now at a distance hunting, and if, when they return, they find some of their children frozen and others almost famished, it will have a serious effect, after our churches having pledged their faith to support them. Every sort of clothing is needed, such as linen, and woollen cloth, factory cotton, shoes, hats, stockings, &c. for children from four years of age to full maturity. We need money; I have now only a few dollars, and I owe, on the Mission's account, twice that sum. I do not spread this alarm, to give any, even the most remote idea, that brother Finley has neglected us; for no man could do more than he has done. But perhaps he is now sick; he lives more than a hundred miles from here, and when he left this place he did not expect the school would increase as it has done. Perhaps he has got money; perhaps he is well now; perhaps he has got supplies; and *certainly* he will not be wanting on his part. Surely every benevolent mind will assist us. I need not add any more. My paper is almost done. We will struggle on till we hear what the public will do; we hope God will support us.

CHARLES ELLIOT.

Obituary.

DEATH OF JOHN ALLEN.

To the Editors of the Methodist Magazine.

Richmond, Va. Dec. 2, 1822.

DEAR BRETHREN,

By request of the Society in this place, I send you the following. By inserting it, as early as convenient, in the Magazine, you will gratify them and perhaps others.

Yours, &c.

P. ANDERSON.

Departed this life, on Thursday, Oct. 24th, in the 37th year of his age, JOHN ALLEN, a native of England, but for three years a resident of Richmond. In the death of this lamented man, society has lost one of its rare ornaments, the church a most useful member, and a surviving partner one of the best of husbands. His attainments in learning and piety were such as, in addition to his excellent natural qualities, could not fail to please and to edify those who came within the influence of his spirit.

Little is known by the writer of the early part of his life. But being intimately acquainted with the deceased, I learned from himself that he was a leader of two classes in his native land, and also the superintendent of a large Sabbath School. When he informed those whose literary and religious instruction was entrusted to him, of his expected removal to America, they were deeply affected. And I have heard him speak of the ardent attachment of his soul, not only to many youth, for whose interest in time and eternity, he laboured Sabbath after Sabbath, but also to some advanced in life, who unfortunately, from some cause, had failed, in their tender years, to receive the elements of learning; but who notwithstanding had been prevailed on to seek a sufficient acquaintance with letters to enable them to take knowledge of those divinely inspired writings, which make wise unto salvation. And such was his success, that in one instance at least, a person who had long lived in ignorance and sin, was brought to feel the spirit and power, as he read the letter, of the sacred oracles, and will probably shine as a star in the crown of our beloved brother to all eternity. How worthy our imitation such acts of benevolence! He also made an attempt in Richmond to benefit the aged illiterate in the same

way; but from the paucity of such persons, their diffidence if there were such, or the novelty of the thing, it did not succeed as in the case above-mentioned. My acquaintance with him justifies me in saying, that,

1. He possessed a true Christian zeal. Immediately after his settlement in Richmond, he began to search for opportunities of doing good. Not contented with merely filling his station in the church as an approved member, he was solicitous to improve every occasion, all times, and every talent to the uttermost. The management of a Sunday School was an exercise for which nature and grace had both contributed to render him eminently qualified. Here, but not here only, Allen seemed to be in his element. And such was his commanding, though mild and affectionate, influence, that assistant teachers and pupils seemed to please themselves when they pleased him. When the exercises of the school were concluded, with his "company of young soldiers," to use his own expression, would he, morning and afternoon, repair to the house of God. On the sum of good which a man thus constituted is calculated to accomplish, it is unnecessary to enlarge. Declining no suffering, shunning no cross, he persevered in the path of duty, not for a month or a year only, but to the end of life. His visits to the sick were not performed with that heartless charity, which only says, "be ye warmed and filled," but with prayers for their salvation, accompanied by that liberality, which will finally be accepted by the Judge of all, in terms like these, "I was hungry, and ye fed me, sick, and ye visited me," &c. By his conversation and example, he warned the unruly, reprov'd transgressors; consoled the afflicted, and charmed to the obedience of the cross.

2. He was free from bigotry. So good was done, he was not solicitous under what name the desired end was attained, or to whose credit it was set down. A member of the Bethel Church, for the benefit of seamen, a manager of the Religious Tract Society, Secretary to the Sunday School Union, and Vice-President of the Junior Bible Society, as well as Secretary of the Virginia Conference Missionary Society, he seemed disposed to try every means, and make the most of every opportunity, by which there was any probability of promoting the divine glory and the benefit of human kind. If a report was to be drawn up, Allen was often looked to, as a person possessing a mind so enlightened and improved, and a soul so ardently devoted, as to render him eminently prepared for the task.

3. But he was decidedly and of choice a Methodist. Believing this people to be eminently blessed of God, whatever were the views entertained by others, he seemed to say, "Thy God shall be my God, and thy people mine." Not willing to make a loud profession of attachment to the economy of the church, on some occasions, which might be contradicted by his practice on others, he considered it both his duty and privilege to observe all her institutions. His attention to the public ministration of the word and ordinances, to his class, to prayer-meetings and meetings for business, was uniform and uninterrupted, except by unavoidable circumstances. His services might be commanded at any time when they could be rendered without infringing on other duties. During the two years in which I had the pastoral charge of the society here, I found him sufficiently disposed to acquiesce in those wishes which were judged most consistent with the genius of our institution. His ardent concern for the suc-

cess of Methodist Missions, is clearly discoverable in the last annual report of the Virginia Conference Missionary Society.

That he was truly, and on all occasions, the gentleman, many are prepared to testify who had the best opportunity of knowing. That he should have been taken from us at this time, while his services were so important to the church, while many, whose attainments in every respect, were far in the rear of his, are still preserved, and the chasm made by his removal will be so difficult to fill, if filled at all, is one of those mysteries of Providence which we cannot know now, but must wait to know hereafter, and which for the present we must be contented to resolve by this general solution, that "in wisdom God orders all things."

He seems to have had a presentiment of his approaching end. For at the last meeting of the class of which he was the leader, and to which he had become greatly endeared, before concluding, he called the name of every member separately, and told each what he thought of his or her spirit and deportment. Shortly after submitting with a Job-like patience to the loss of two lovely infants, the mortal affliction seized his system. His testimony in the trying hour was, "my temporal business is adjusted, my peace is made with God, my soul is calm and serene, and I have only to wait the will of my heavenly Father." Notwithstanding the severity of his disease, his soul remained throughout calmly staid upon God, till it took its everlasting flight to the regions of bliss. His remains were followed to the grave by many sighing hearts; and while virtue is revered, and Heaven is prized, he will live in the remembrance of many whose language will be, "Let me die his death, and let my last end be like his."

Poetry.

For the Methodist Magazine.

ON THE DEATH OF SUSAN C. BANGS,
AGED NINETEEN MONTHS.

Bud of the morning! lovely flow'r!

Scarce was the dew e'er shook from thee,
When sunk beneath death's chilling pow'r,
We the wither'd blossom see.

Eden's fair plant! just bloom'd awhile,
Upon the rougher shores of time,

To charm us with a transient smile,
And then to bless another clime.

Bright sparkling as the dewy morn,
'Thy infant graces did appear!
And beauty deck'd thy fragile form,
With all its sweet attractions here.

Each hour, each day, some sweets disclose
Of softer shade and deeper dye,

Expanding like the op'ning rose,
To captivate the parent's eye.

Thy innocent, engaging mind,
Glowing with pure unsullied light,
Reflected Jesus' grace refin'd,
In dawning reason's radiance bright.

But thou hast left these shades below,
(Wash'd in His blood, whose soul, ne'er stain'd
With sin, that deleterious foe)
And Heav'n's immortal raptures gain'd.

Borne on Angels' glittering wing,
Transported through the jasper skies;
Beyond the reach of sorrow's sting,
In joyful haste thy spirit flies.

Sweet babe! we'll weep for thee no more,
For thou art now for ever blest;
The bitter pang of death is o'er,
And Jesus smiles to see thee rest.

By faith we trace thy shining way,
Thro' liquid telescopes of tears:
Where Angel minds their charms display,
Susan's celestial form appears.

Angels shall guard thy lovely clay,
And round thee nightly vigils keep,
Till heav'n and earth shall pass away,
And wake thee from thy gentle sleep.

Then from the dust thy infant form,
Shall rise renew'd in beauty's bloom,
To hail with joy that glorious morn,
When Christ shall burst the mould'ring tomb.

MIRANDA.

New-York, Dec. 13, 1822.

For the Methodist Magazine.

WINTER.

O'er the cold urn of nature drear,
The muse her mournful requiem sings;
And sheds the tributary tear,
While languid move the trembling strings.

These earthly beauties—where are they!
The verdant leaf, the blooming flower!
Mould'ring in nature's sad decay,
Beneath stern winter's chilling pow'r.

Those lovely charms are all entomb'd,
No more to meet the raptur'd eye;
And all that once in beauty bloom'd,
Deep in the earth embosom'd lie.

The autumn's leaf no more is seen
To float upon the circling wave;
Nor borne along the limpid stream,
Where oft the light wing'd zephyr's lave.

Now cheerless stands the summer's bower,
Where oft the lyre was wont to breathe,
And chaunt the lay in tranquil hour,
And court the balmy breath of eve.

Robb'd of its charms, the distant grove,
No more invites the thoughtful muse
Midst nature's loveliest sweets to rove,
And cull the flow'rs of varied hues.

Bound in winter's icy chain,
The limpid streams no longer flow;
The verdant mead, and flow'ry plain,
Are mantled o'er with fleecy snow.

The piercing winds impetuous drive
The sleet along the darken'd air;
The famish'd stranger scarce alive,
Feels all the horrors of despair.

The sounds now rush upon my ear,
With dying cadence pierce my soul;
Methinks the sigh of woe is near,
Where sorrow's waves profusely roll.

Reflection points me to that door,
Where misery and want reside;
Where cheerless days are counted o'er,
And sleepless nights their cares divide.

The widow's and the orphan's cry,
Reach to the heav'n's and centre there;
And pitying Angels cast an eye,
On subjects of the Saviour's care.

Behold that hut in desert wild,
Where friendship's charm ne'er gild the scene
On whom kind fortune never smil'd,
Nor pleasure cast a feeble gleam.

There lies the weary pilgrim low,
Sunk beneath the weight of years;
Who long has drank the cup of woe,
And languish'd in this vale of tears.

Welcome the hour of sweet repose,
Which death imparts to weaned souls;
Whose hope of heav'n immortal glows,
Where sorrow's wave no longer rolls.

Pity may drop the silent tear,
Upon these hostile shores of time;
A change of scenes and seasons here,
Attendant on this varied clime.

But Paradise' perennial blooms,
Where winter's breath ne'er chills the air;
No fading spring nor autumn's glooms,
Disturbs a clime so mildly fair.

MIRANDA.

New-York, Dec. 7, 1822.